

make us feel it necessary to hold fast and climb on. Oh, it is cheering to hear and see the genuine effects of the grace of God displaying themselves in the circumstances that peculiarly prove their excellence and usefulness. May we be faithful to the benefit of others, as well as the good of our own souls.

BOSTON RECORDER.

FRIDAY, MAY 7, 1841.

MONTHLY CONCERT.

In Park Street Church, Boston, May 3.

After the usual introductory exercises, Rev. Mr. Greene conducted the intelligence. During the last week, he said, Messrs. Smith, Jones, and Peabody sailed for Smyrna. On the 25th of last month, Rev. Mr. Powers and wife arrived from Broosa, and also, Mrs. Pease, widow of Mr. Pease, of the Cyprus mission. Mr. Powers returns on account of the painful and protracted illness of his wife. The Emma Isadore, which carried out the reinforcement to the Nestorian mission, arrived at Smyrna on the 2nd of March, after the very short voyage of forty-one days, rendered agreeable and pleasant by the kind attentions of Capt. Fletcher.

During the last month, intelligence has been received from a large number of the missions—from all those in the Mediterranean; the Malatras, Southern India; Madras; Sandwich Islands; South Africa; and several of those among the N. A. Indians.

BEYROUT.—The general letter from the Mission at Beyroot, dated Jan. 1, gives the proceedings of the mission for the last year. Owing to the war between Mehemet Ali and the Turks, the operations of the mission have been interrupted for a number of months in the year, so that their labors have been much less extensive than would have been desirable. The circulation of books has been considerable. They have distributed 101 Bibles, 102 Testaments, and books and tracts to the number, including the above, of more than 8000. The schools have suffered from the war, still they have made some advance. A new school has been commenced at Beyroot, and one also on Mount Lebanon for the Druses. They have obtained for the Seminary, a good Arabic teacher from the college of Ain Warkeh, where Asaad Shidiak was educated. This man appears, in some respects, to have characteristics similar to those of Asaad Shidiak. He is decidedly Protestant in his views, courageous, bold, and energetic. He enters with zeal into his work, and meets with encouraging success. He is the most important acquisition the mission has received in a long time. They have also obtained another young man, from the same institution, almost equally promising. These have come in the time of utmost need, when Tanos, their present Arabic teacher, is confined with sickness.

Other communications, of a later date, state that this young man has already begun to suffer persecution. Emissaries of the Maronite Patriarch, were in Beyroot, endeavoring to catch him. In the absence of the head teacher of the Seminary, he went in and opened the school by prayer, and expounding the Scriptures; which he did with great propriety, as one who understood the scriptural meaning of such services. Many new faces are seen at their meetings on the Sabbath, and there is an increase in the number of serious persons. A number have applied for admission to the church. This church has great need of a pastor. The congregation is large enough to engage the whole attention of a pastor; and the number might be greatly increased. Ten times the amount of family visiting that is now performed, ought to be done. The missionaries say we are in no danger of forming extravagant views of the openings for missionary enterprise about Beyroot. This is dated January 1. In a letter dated the 28th, Mr. Wolcott writes respecting the political state of the country, and says that some British officers, of whom he speaks in high terms, have come to Beyroot, to organize the government. If the interference of British officers is called in to aid the Turks in forming a good government, it cannot but be favorable to the mission. Another letter states that the Patriarch was leaving Damascus; and probably there would be no more controversy of that kind. Applications for admission to the Seminary continue to be made; and more than twenty new members have been admitted. Besides the Maronite teacher, already alluded to, another young man, a son of the Maronite Sheikh, has come to the Seminary; and also, another young Maronite from the college of Ain Warkeh has come in. The Secretary of the Patriarch of Syria has sent in his nephew. The accessions to the Seminary have been, of late, from high families. But it is not to be supposed the present state of things will be unaltered. They are looking for a tempest, both from the Greek and Maronite patriarchs. The Maronite patriarch and his party are exceedingly enraged. The Greek bishop in the city is becoming quite alarmed. But it is now coming to be understood, that, although each persecution is tenfold hotter, its power to hurt is increasingly less. Three Jesuits have arrived from France, to establish a Seminary. This is another illustration of the plan of the Papal churches, to settle down by the side of every Protestant mission, and to do what they can to prevent success; but especially, to prevent the adherents of the Papal church being converted.

CONSTANTINOPLE.—Mr. Goodell writes on the 18th of September that Mr. Dwight has three meetings a week, and has never had so much intercourse with the people before. There is much seriousness. The reaction, since the cessation of persecution, is great. The mission now have their bookstore in one of the most public places in the city. Although the persecuting Patriarch, who has been suspended, has not yet removed, all the bankers are having feasts of rejoicing. At one of these feasts, Der Kevork happened to come in, the guests all rose, some kissing his robes, some his cheeks, and expressing the greatest affection for him, and regret for his banishment. The missionaries say that the persecution has been the means of increasing very much the confidence of the people in them; they having been searched through and through, and nothing found against them. The Nicomedian priest who is with them, is doing the work of an evangelist, (as a sort of city missionary,) with great zeal and success. He has never appeared before.

Mr. OSCANTAN, who, it will be recollected, was educated in this country, and who delivered some lectures in this city on Turkey, attends the mission church. He has now commenced the publication of a newspaper, which is very respectable in its appearance. He is a sincere and friendly. His father is bookbinder to the mission. He enters into the work with zeal, and talks with all who call, in a most serious strain.

On the 25th of January, Mr. Goodell writes that the young English merchant, who has been mentioned before, gives \$50 a year towards the support of a charity school, and \$20 a month towards the support of the priest from Nicomedia. He says he has never before seen such good effects from persecution. God has taken the work into his own hands. He feels perfectly sure that the course they pursued during the persecution was right.

Under date of Feb. 2, he writes that the persecuting patriarch frequently inquires after Hovhannes, expressing his love to him, talks about the spread of light, and says he did wrong to please a few of their people. The patriarch's assistant at Smyrna has been here. He spoke well of the missionaries here, and condemned the violent proceedings which have taken place.

A society for the publication of useful books, which is virtually a book and tract society, has been established by the Armenians of their own accord, and the paper for subscriptions is kept at the Patriarchate.

Every other persecution has made the breach wider; but this has brought the missionaries and the Armenians closer together. The patriarch, who was turned out to prepare for the persecu-

tion, was very favorable to the missionaries, and esteemed their friend, and was turned out because of this; and the other was put in because he was known to be hostile to them. Now, by the voice of the whole nation, the matter is reversed.

ONESSA. Capt. Storms is still detained at Odessa, and the Lord is doing a great work by him. He preaches twice a week, and is greatly blessed. Not one speaks against him.

BROOSA. From this place, the intelligence is of a character similar to that from Constantinople. Mr. S. writes on the 3d of Feb. that they had resumed preaching in the Turkish language, which was suspended at the time of the persecution, because they could get no hearers, all intercourse between them and the people having been cut off. Now, they have 36 hearers, some of whom are attentive and quite serious. Some of them are quite anxious, and of two or three they indulge hope. The spirit of serious inquiry is extending.

There is also the beginning of a similar kind of feeling at Trebizond and Erzeroum, where the missionaries have seemed to be surrounded by dead men, with prospects so discouraging that it was a serious question with the committee whether they ought not to be given up.

NESTORIANS. At the request of the Patriarch residing in the mountains, the mission have summoned him to go on an ecclesiastical school among his people on their account, in advance of the arrival of Dr. Grant. The Seminary at Ooromiah has been re-organized, and placed on a higher footing. The missionaries have written a letter, requesting the Patriarch to send some trusty person to reside near them, and to correspond with him respecting their proceedings. The Patriarch says he has been applied to by the Yesides, (an interesting people concerning whom little has been known till very recently,) to obtain missionaries and teachers for them. The missionaries regard this as a very important movement. Priest Dinkal had just returned from his vacation, and given an animated description of the desert, in which the villagers listened to his preaching. The people would leave their work and flock to hear him in crowds; and when he had concluded, they would say, "Give us a little more of the good word of the Lord, and then we will go to our work." The printing press has arrived, and a specimen of the first printing done in their language was exhibited by Mr. Greene. The people appear to be pleased with the operation of the press, and the appearance of the books printed.

After an anthem, Rev. Mr. Binaden addressed the meeting, on the requisition which the missionary enterprise makes upon the piety of those engaged in it, and of the churches, and of the danger of the deterioration of this piety, under the influence of great success; which he concluded with an exhortation not to hold back efforts because of any defects which we may observe in the manner the enterprise is carried on; and to keep the cause ever connected in our minds with the influences of the Holy Spirit. The concluding prayer was offered by Rev. Mr. Rogers, and benediction by Rev. Dr. Jenks.

BAPTIST FOREIGN MISSIONS.

Notes from the Baptist Missionary Magazine, for May, 1841.

ASSAM.

The journal of Rev. Mr. Bronson, dated "Nam Sang Naga Hills," is brought down to 25th June. He had occasion to visit Jaipur in May, to meet Rev. Mr. Barker and family, and his sister, Miss Bronson, newly arrived from America. He returned safely, with his sister, after two weeks absence from his family, and found all things well. Though many fears of course arose in his mind on leaving his wife and children among the wild and undisciplined Nagas, none of them were realized. The untutored natives not only refrained from injuring them, but afforded them protection.

Mr. B.'s kindness and success in administering to the sick and wounded around him, procured for him much favor, and induces attention to his spiritual instructions. Sickness in his own family has been severe, and interrupted his labors for a season; but on resuming them he found no diminution of interest among the people; indeed they sympathized tenderly in his trials, and in various ways discovered a disposition to relieve and comfort him. Like all other wild tribes, they are naturally indolent, and content with gaining a bare subsistence by the sale of salt; but an effort is to be made to excite in them another spirit by providing them mechanic's tools, and encouraging the improvement of their grounds. The British Commissioner interests himself in this object.

The Journal of Mr. Barker extends down to October. After spending a few weeks at Jaipur and the vicinity, forming a partial acquaintance with the English residents, and laboring as he had ability in the study of Assamese, and in conducting worship, he visited the Naga Hills, and in company with Mr. Bronson made an excursion to a village of the Bor Duris, and had an interview with the royal family and other chiefs on the subject of a Mission there, which proved encouraging. The country exhibits much that is delightful to the eye, but not a little, oppressive to the heart. Mr. B. afterwards spent a month in visiting Rungpoor and Jorkath, the present and former capitals of Assam. He surveyed the ground; distributed tracts, met with a kind reception, and returned in health and safety, though it was at the most sickly season of the year.

Assam, it may be recollected, is a country about 700 miles in length, and 70 in breadth, lying on the borders of Tibet—five or six hundred miles N. E. from Calcutta. It is a fertile country—watered throughout by the Bramaputra and its tributaries. The Assamese proper, inhabit the valleys, and the Nagas, Abors, Bor Duris, &c. the hills. The latter tribes are little civilized, and often at war. The whole country is assuming more increased importance from the attempted cultivation of the Teaplat.

ABERDEEN.

Mr. Stilson labors at Ramree, preaching on the Sabbath, and during the week, often to attentive congregations. The location promises to be a favorable one for health and usefulness. He has two native Assistants, who are faithful men, and spend their time in preaching and the distribution of books. A considerable portion of his own time is spent in preparing books for schools. The Khyens are quite numerous in the province; and though they much resemble the Karens in their habits, there is no discoverable analogy between the languages of the two. Mr. S. has succeeded in reducing the language of one tribe to writing in the Roman character, and translated into it the Burman Catechism and Lord's prayer. Mrs. S. has a small school of ten or twelve boys and girls; and were funds at command, a boarding school might be opened, and many interesting boys obtained from the Burman Monasteries. Mr. Kincaid has been brought to the gates of death by the cholera, but was recovering at the last date.

TILGOSSES.

Mr. Van Heeser has removed from Madras to Nellore, and joined Mr. Day; and they are comfortably situated in a newly erected mission building. Aayat is built in front of the mission house, in which the Scriptures are read and expounded every morning in Telugu—beside the services held on the Sabbath. In Sept. Mr. D. baptised the first Telugu convert, connected with the mission. He is a believer in Christ about three years—40 years old—has good abilities, and an easy address, and is engaged in the civil service of the

Government. Much good is hoped for, from his influence.

KARENS.

At Pyee Khyra, Mr. Mason has baptised four persons, and excluded five from the communion. The settlement has about 40 readers. At Pasuano, he baptised 16, who had previously been examined, and rejected four. Some professors walk disorderly. In school last season were 18 persons. The congregation numbers more than eighty. At Palau, six persons came forward for baptism. The readers received books with great delight. Two Burman men, who have had the subject of religion under consideration for some time, where Mr. M. resides, have also been baptised.

TAVOY.—Mr. Wade expresses great anxiety for the improvement of the temporal affairs of the Karens. They are not industrious in their habits nor acquainted with the arts of civilized life. Some mechanical implements put into their hands would probably contribute essentially to form them to more settled habits, and bring them more constantly under the influence of Christian instruction. A new Christian village is proposed instead of Mats, where health cannot be injured. Mr. W. is in feeble health—and may find a change of climate indispensable. Two Europeans and one native have been baptised at Tavooy.

WEST AFRICA.

God regards this Mission with a propitious eye. Its prospects have been brightening from the very first. There is a growing inclination for instruction, and attendance on the means of grace. 40 children are connected with the school at Edina, and they are making good progress in their studies. Two of them are sons of chiefs, and are superior scholars. At Made Bli, Mr. Crocker has seven boys in school, and intends to add five or six more. At Bexley Mr. Day has about 25. The Missionaries here, emphatically take their lives in their hands, and labor in the midst of privations and perils, not known to all their brethren in the great field of Missions. The receipts of the Board for March, were \$464.13.

PRESBYTERIAN FOREIGN MISSIONS.

SARAWAK.—Eighteen acres of ground have been rented at about \$15 a year, at a convenient distance from the city, and in a healthy situation, for the erection of new mission buildings. They were commenced in February, 1840, and consist of two dwelling houses, an out-house, school house, and a house for the orphan boys, and were completed before October. The English school under Mr. Coleman prospers. The boarding school for boys has now 20 pupils, who are completely domesticated with the mission—cheerful and contented, diligent in their studies—agreeable among themselves, and strictly obedient to all the orders and wishes of their teachers. A Native Sikh, formerly a religious mendicant, has been on the mission premises for more than six months, as an enquirer. He gives strong evidence of piety and requests baptism; and it is the hope of the Mission that he may yet be introduced to the church as its first fruits; but so many, once hopeful in appearance like him, have fallen away, that the missionaries rejoice over him with trembling.

FUTTERIDGE.—The Persian and English school struggles with some difficulties, especially since the Government school has been removed into the city, with its abundant supply of books, and neutral religious character. The whole number of scholars is about 60, and the daily attendants, 50—some of them are of very respectable families. In the Bazar school are about 30 boys, who are making considerable improvement. The orphan school numbers 109, and is supported by donations, and the labors of the pupils. No assistance is had in teaching, except from Cornelius, brother-in-law of Gopinath, who is well qualified, but young.

Gopinath Nudi, has been strongly solicited by Dr. Duff and others of the Scotch mission, to remain at Calcutta, and labor with them; but though his friends and relations are there—though Dr. Duff is his spiritual father—though he had the promise of ordination, and at least twice the salary given him at F., yet he felt bound by conscience and principle, to return to F. This is regarded as a distinguished smile of heaven on the mission.

ALABAMA.—Mr. Wilson, instead of wondering that so few of the natives are converted, wonders that any are. "Their structure of education, their whole habit of mind, that whole class of ideas which wield the deepest and strongest feelings of our nature, are so arrayed, as with the deepest tone and strongest force, to resist that which we wish to accomplish." The whole native mind is saturated with traditional tales, pregnant with the marvellous, and utterly incompatible with the sober, sanctifying doctrines of the Bible. The boys' boarding school has suffered severely from sickness—five have died. They were predisposed to disease by the wretched manner in which their lives had been sustained through the famine. The number of scholars is 34. None of them are idle. They are preparing for active labors. Their religious privileges are abundant, and they promise well to the future interests of the mission and the church, if God shall impart his grace.

VOYAGE TO CALCUTTA.—Rev. Mr. Rankin and his companions reached Calcutta from Boston in 142 days—having had a very pleasant passage, which was employed in giving instruction to those who would receive it on ship board. Some tokens of the presence of the Holy Spirit were enjoyed. Strong hope is indulged that three or four of the sailors passed from death to life. One poor Swede now reads the Bible, who at the time of leaving Boston, knew not a letter of English, and learned his letters from a tract.

Miscellaneous.—Dr. McElroy is to preach the annual sermon before the Board in Philadelphia, May 18. A donation of \$5,000 has been received by the Board, from a friend of missions, for the support of the officers of the Board. Two more natives have been admitted to the church, at Allahabad, and two others are enquirers. Receipts into the Treasury in March, \$6,238.44.

MISSIONS IN AFRICA.

The Rev. C. W. Isenberg, now in England, has furnished some details relative to Abyssinia, from which we have condensed the following:

Abyssinia is more than 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil. Owing, however, to the low state of religion, morality and industry, the country is now poor. The population is about 5,000,000. It is divided into Tigre on the N. E., Amhara on the N. W., and Shoa on the S. Formerly these three countries constituted one large kingdom. Shoa is the only part of Abyssinia where government is now respected. All the rest is a theatre of constant civil disorders.

The Abyssinians were converted to Christianity in the 4th century. The first bishop was ordained by Athanasius of Alexandria. When the East was overrun by Islamism, Abyssinia preserved its independence. The people, however, never seem

to have been thoroughly enlightened by the gospel. Human tradition, and Jewish and pagan superstitions appear from the beginning to have been mingled with the word of God. The Jesuits gained the ascendancy in the beginning of the 17th century, though only for a short time, as they were soon afterwards defeated. From this period, the country was quite forgotten until the visits of Bruce and Salt.

In 1829, Messrs. Gobat and Kuegler of the British Christian Missionary Society, went to Abyssinia, and met with a favorable reception from the governor of Tigre. Mr. Gobat went to Gondar, where he stayed six months. Mr. Kuegler died, and the governor of Tigre was killed in war. Mr. Gobat fled to a convent, where he remained till 1832, when he returned to England, in order to obtain assistance. In 1834, he returned in company with Mr. Isenberg, their wives, two German artists and two Abyssinian pupils. Mr. Gobat was soon compelled to return to Europe for the benefit of his health. In 1837, Mr. Isenberg was joined by the Rev. C. H. Blumhardt, and Rev. J. L. Krapp. They employed themselves in translating the Scriptures into the Tigre, in holding daily services in the Amharic language, in distributing the Bible, and in preaching. Large numbers listened attentively to the truth as it is in Jesus. Some intelligent men did not hesitate to confess, that the Christian system was superior to their own. But the priest of one Church at Adowa, the capital, became violently opposed to the missionaries, and took every measure in his power to destroy their influence. The confidence of the king in the missionaries could not, however, be shaken, till two French travellers arrived, attended by a Romish priest. This determined the question against the Protestant missionaries. They were soon ordered to leave the country. The king confessed that he himself had wished them to remain, but he could not resist the clamor of their enemies. With sorrowful minds they left the field, committing the precious seed which they had sown in tears to Him who is still able to carry on his work, even in the midst of human perverseness. The papal emissaries, however, had no reason to triumph in their temporary success. It appears, that they were expelled soon after, because they interfered with political concerns.

The Protestant missionaries determined to accept an invitation which they had received from the King of Shoa. They arrived in his territories at the end of May, 1839. They were permitted to begin the work of evangelization. They first established a school, which was attended by 30 or 40 scholars. Mr. Isenberg, after staying six months, went to England, for the purpose of procuring various supplies, and to carry through the press several school books. There is an apparent opening for preaching the gospel to the numerous pagan tribes of the Galla nation, a people who surround Shoa, and are widely extended into central Africa. Their religion much resembles that of the Caffres of South Africa. Some of them have expressed a strong desire for Christian instruction. Some of the tribes deal chiefly in slaves, whom they purchase on the eastern frontier of Shoa, and sell at Mocha and Berbera. The annual export of slaves from one province is supposed to be 2000. The price of a slave near Shoa is from 8 to 20 dollars; in Mocha, it is from 30 to 60 dollars.

In view of these circumstances, the committee of the Church Missionary Society have determined to reinforce the mission. Messrs. Mueller and Muhleisen left London for the Abyssinian mission, on the 21st of Jan. last.

RELIGIOUS AWAKENING IN S. AFRICA.

Among the most prosperous missions which have been established are those of the London Missionary Society in South Africa. We have been much gratified with the details which are found in the reports of the missionaries respecting a revival of religion which occurred at a number of the stations in 1839-40. Of these missions, the Rev. John Philip, D. D., residing at Cape Town, is Superintendent. The number of stations is 24. One of the most distant, Lattakoo, is 630 miles N. E. of Cape Town. The number of ordained, European missionaries is 25. The number of communicants reported at 17 stations is 1983. The amount of contributions in one year, by the native Missionary Societies, at 11 stations, was 538 pounds sterling.

At Caledon, a station 120 miles E. of Cape Town, a general awakening was manifested in the beginning of 1839, and many became concerned about the salvation of their souls. Among the converts were a number of promising young men. At Hankey, Mr. Williams, the missionary, preached from the words, "Behold! the Judge standeth at the door," at a time when the measles, a maddened, and in many instances, a fatal disorder, had broken out at a number of the stations. At the close of the sermon, Mr. Williams called on his people to humble themselves, like the Ninevites, before God. Next morning, hours before sun-rise, men, women and children came together for that purpose. The fire of devotion was kindled in the breasts of some, for the first time; and burst into a flame in the hearts of others, where previously it lay dormant. Marks of a blessed change were soon perceived. Some of the hardest and most hopeless individuals were softened and humbled. The zeal and devotional spirit of the members of the church soon acquired a high and holy character. They were indefatigable in their exertions to do good. The Hottentots, generally, have no chamber in their houses, where they can retire for private devotions. They go to the bush for that purpose. Most of them, also, have a way of uttering their words, in a low plaintive tone, in secret prayer. What may be frequently seen and heard is truly delightful. Individuals may be seen resorting to, or returning from, their "praying place," as they call it, at almost every hour of the day; but to take a walk in the evening about 10 o'clock, or 4 o'clock in the morning, would be sufficient to move any one. Each Hottentot has his own "praying place," at a little distance from that of his neighbor, and some of them are visited so frequently, that there is a beaten path leading to the spot. It is truly pleasing to see a meeting-house filled, early in the morning with colored persons, singing, praying and exhorting; and at the close to find 60 or 70 persons remaining, in order to be further instructed in the way of salvation.

At Uitenhage, about 450 miles E. of Cape Town, the missionary writes, in March, 1840, that, by the grace of Christ, there are a great number of inquirers belonging to the Mantate tribe, who appear to be not far from the kingdom of God. The members of the church often speak about their former state of ignorance and barbarism; their eyes fill with tears when relating these things, and when praising the Lord for the grace which he has bestowed upon them.

A new state of things, Dr. Philip writes, is presented in regard to the Boers (the descendants of the old Dutch settlers). In districts in which the greatest hostility has been manifested to the missionaries, the farmers and their freedmen are now seen coming together from distant places to hear

the word of God preached by a missionary, and to request him to send them missionaries and schoolmasters. This is one of the glorious fruits of the blessing of God on the emancipation of the slaves; the ordinance of freedom is to all classes of the colonists what the preaching and baptism of John were to the Jews, "to prepare a people for the Lord, by the turning of the hearts of the fathers to the children, and of the children to the fathers;" to the masters to the servants, and of the servants to the masters. The families of the missionaries have not been left desolate in this merciful visitation. During the last year, Mr. Helm received into the fellowship of the church three of his own children. The work of grace which has prevailed at Kat river, includes two of the members of the family of the venerable James Read.

The Rev. Robert Moffat, missionary at Lattakoo, after a residence of 22 years in the interior of South Africa, has returned to England, in order to superintend the printing of his translation of the Psalms and the New Testament in the Bechuana language. In order to make himself master of its peculiarities and idioms, he felt himself constrained to leave for a while his wife and children in the desert, and plunging into its grosser darkness, and its greater perils, he there endured privations, and familiarized himself with scenes to which nothing could reconcile the mind of an Englishman and a Christian, but the love of souls and the love of Christ. His labor was completely successful.

SUFFERINGS OF THE MISSIONARIES IN LABRADOR.

We have been recently much interested in reading some of the journals of the missionaries of the United Brethren in Labrador. Truly these servants of our Lord are following closely in the steps of the earliest apostles and martyrs, in the labor of love and patience of hope. The annual visit of the mission ship, Harmony, which maintains the intercourse between England and Labrador, is a season of great excitement. She first visits Hopedale, the most northern station, and then proceeds Northward to Main, Okkak, and Hebron, in succession. "The sixth of August, 1839," the missionaries write, "was to us and our Esquimaux, truly a day which the Lord had made, a season of joy and gladness, for which we had long and anxiously waited. In the evening, we assembled, with our whole Esquimaux flock, in the house of the Lord, and brought our united tribute of praise and thanksgiving to our merciful God and Saviour—to Him who alone doeth wondrous things. To his holy name be glory forever!"

To those—and there are many—who are accustomed to complain of our severe and changeable New England climate, such facts as the following might be submitted. On the 23d of Jan., 1839, the sun shone into the mission house at Main, for the first time after Nov. 25th; and the cold set in more intensely than it had previously done, the thermometer sinking to 25-1-2 degrees below 0 of Fahrenheit, with a strong west wind, which increased the effect by 10 degrees more. The winter of 1840 proved severe, the thermometer falling once as low as 32 degrees below zero. In general, the weather was extremely cold from the middle of January to the 22d of April, and storms were frequent. In the court yard, the snow lay piled to the height of 20 feet; and though not a little labor was spent from time to time clearing it away, the last trace of the mass did not disappear till the 24th of June. The bay of Main was frozen from the middle of December to the 20th of June. One of the missionaries, on returning from Okkak to Main, was overtaken by a furious tempest of wind and snow, which compelled him and his two Esquimaux companions to make a sudden halt. They proceeded to build a snow-house, in which they were under the necessity of spending the whole of the following day, as the storm continued to rage. In the morning, they attempted to continue their journey; but the snow which had recently fallen, rendered their progress difficult and toilsome. In 8 hours, only three miles were gained. One of the Esquimaux was obliged to go before, treading the snow down with his snow shoes, and then returning to the sledge by a parallel track, that the beaten way might be sufficiently wide to admit a sledge with five and twenty dogs.

MISCELLANEOUS RELIGIOUS INTELLIGENCE.
From a report recently issued by the London city mission, it appears that the number of missionaries at present employed is 57; the districts occupied by them embrace about 1345 streets, lanes, courts, alleys, yards, and similar places, 14,459 visitable houses, which contain about 33,565 families, all of which are visited every month; making a total of nearly 170,000 persons.

Lord John Russell's Niger Expedition, consists of 3 iron steamers, the "Albert," and the "Wilberforce," each having two engines of thirty-five horse power each, and the "Soudan," having one engine of 35 horse power. These vessels are equipped with every necessary, and even comfort; the supply of provisions of all kinds is most ample. A system of ventilating-tubes has been adopted, in order to secure a free circulation of fresh air between decks, and for removing the miasms which usually prevail on the African coasts. The command is given to Capt. Trotter, W. Allen and Bird Allen, all of the royal navy, and all well experienced in the service. The Rev. Theodore Mueller, late Church Missionary in Egypt, is chaplain. The commanders of the ships, together with Capt. Cook, are appointed commissioners for forming treaties with the native chiefs for the abolition of the slave trade. We suppose the expedition is now on the African Coast, or ascending the Niger.

A Ladies' Association has been formed in London for promoting the mental and religious welfare of Jewish females at home and abroad. The great object appears to be to found an institution for the education of females in England, who shall be qualified to be sent out as teachers to their sisters of the house of Israel.

The number of members of the Parker Society in England—formed for the republication of the works of the great English Reformers—is two thousand five hundred.

TURKISH EMPIRE.

Extract of a letter from Rev. Daniel Temple, to Rev. R. S. Storrs, Braintree, dated Smyrna, Jan. 24, 1841.

"We all contemplate with wonder the prodigious changes effected in this empire within the last year. More has been done to weaken the power of the false Prophet, than had been done in half a century before. The new code of laws is beginning to go into operation, and to show its bearings. The rapacious pashas are shorn of their power to oppress, and the oppressed, who were formerly constrained to say, 'Refuge fled me, and no mercy cared for my soul,' now find and fly to a refuge under the arm of their Sultan. The ultimate result, the weighty iron arguments, the only ones that tyrants feel, uttered with such tremendous emphasis by England along the coasts of Syria, have constrained the tyrant of Egypt to relinquish his usurped dominions in the promised land. It seems probable that he will no longer be allowed to rule over Egypt as formerly with a rod of iron."

The editor of the Presbyterian gives formal notice to his correspondents, that he has adopted as a general rule, that all articles hereafter received written with "blue ink," will be rejected without

"The hammer of Egypt and Syria is broken. The Lord is preparing his way. We think there is much reason to rejoice in seeing the influence of England extended over the Levant; but, how much more should we rejoice to see the influence of the Holy Ghost, felt through the length and breadth of the land."

The posture of civil and ecclesiastical affairs in a wonderfully changed in this region within the last year, that I think we should probably not have little opposition, had we the means of opening schools. But alas! our hands are tied in this respect. Be sure of this, dear brother, that I am preparing his way in these desecrated fields, full of the Holy Ghost and of faith to sound out the gospel in all directions! When will the strong holds of the god of this world fall before the arms of the living God, as Acre has done before the arms of Allah, after a short but vigorous assault. The day is hastening. I doubt not, when the Lord will do this, and make a very short work of it. It was supposed that Acre would hold out for days and weeks, if not months—but it fell in three hours, and great was the fall of it. This has made a tremendous impression in this part of the world. What will not the Lord do, when he shall see fit, and come forth out of his place, and cause his armies to feel the lightning down of his arm?"

"P. S.—Have you ever read Luther on Galatians? It is an admirable work, well worthy of a man should rise up in such an age! How I long to see a Luther rise up in the Greek church! May we not hope that the Lord will raise up such men? They would be worth more than ten times as many foreigners. Nothing is so important as its bearings on the spiritual condition of these countries, as the education of their promising sons."

FUTURE PUNISHMENT.

The "Christian Register" of this city, Apr. 26, gives without note or comment, an article on this subject, expressly denying future retribution as such, and declaring the future state to be a continuation of the present state, and *probationary* like it. Perhaps this is "no new thing under the sun," that rules in the Unitarian heavens—for we happen not to be very familiar with the lucubrations of the Register or its correspondents—but we had not been prepared for so bold an avowal as this by a somewhat intimate acquaintance with some of the Unitarian standard writers. And here, we fall into an error, before aware of it—we had forgotten that the Unitarians have no standard writers; they are all so independent of each other, that every man forms his own standard, and so polite without, that every man acknowledges the standard of his neighbor to be as good as his own. All this aside however, the correspondent of the Register affirms, that in the future state "punishment is to be inflicted, for the purpose of effecting if possible a reformation of the sinner." That is, he is to be punished to do him good—he is to be disciplined more effectually in a future world than in this, that he may repent and reform—he is to be "stricken more sore, that he may not revolt more and more, and turn to God and live!" This then is Unitarianism. The Law of God threatens no punishment, but the highest benefit of the transgressor! This is Unitarianism too. It is essentially a denial of the Law of God; and the denial is made, for the purpose of overthrowing the doctrine of the Atonement—the grand and fundamental doctrine of the Gospel. Unitarianism therefore takes away from us, both Law and Gospel; it denies penalty, and delivers us from penalty—in other words, it leaves us the cheerlessness and gloom of Natural Religion, blotting out the Sun of Righteousness forever.

REV. THADDEUS OSGOOD.

This veteran laborer in the Lord's vineyard writes us from Liverpool, under date of March 30, that he was then about leaving England for Canada; and requests us to insert the following short address to his Christian friends among our readers.

"My dear friends; though I have for upwards of two years been separated by the wide ocean, yet I have not forgotten you; and I hope that I have not been forgotten in your prayers. That is a great privilege, which true Christians enjoy, though on different continents—they can meet daily at a throne of grace, and hope eventually to meet around the throne of God. I am about to embark for Montreal, where I hope, with the blessing of God to arrive in May next; till then farewell."

The object of Mr. O.'s mission, to Great Britain at this time, was to obtain aid for the "Friendly Union in Canada"—an association that has erected a small building for the accommodation of school and emigrants, and commenced a school of industry for orphans and poor children. Heads his own expenses, including printing, postage and stationery, which amount to £145 17 s. 4 d. he has secured £130 in cash, and 35 cases of books. But his labors have not been confined to

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